

COURSE CODE T3P2 (M) 2007

UNIVERSITY OF SWAZILAND

DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES

B.A. /B.ED III/IDE

MAIN EXAMINATION PAPER 2007

TITLE OF PAPER: AFRICAN TRADITIONAL RELIGIONS

COURSE TITLE: T3P2

TIME ALLOWED: THREE (3) HOURS

INSTRUCTIONS: (1) ANSWER ANY FOUR (4) QUESTIONS
(2) ALL QUESTIONS CARRY EQUAL MARKS

TOTAL MARKS:100

THIS PAPER IS NOT TO BE OPENED UNTIL PERMISSION HAS BEEN GRANTED
BY THE INVIGILATOR

QUESTION 1

"African Traditional Religions have a lot in common to the extent that we are justified to talk about African Religion in the singular" (J. Amanze). Comment on this claim, giving pertinent examples from several African cultures to illustrate your views.

QUESTION 2

To what extent, if any, is the indigenous African concept of time embodied and reflected in current beliefs and rituals of African Traditional Religions?

QUESTION 3

"It is my sincere conviction that the question of Ancestors - 'the Living Dead': **Badimo, Iminyanya** or **Amadlozi** - has been wrongly approached from the beginning" (G. Setiloane). Write a critical comment on this statement in the light of current debates on this issue.

QUESTION 4

What is the place of **tinyanga/ izinyanga/ dingaka** in contemporary African society? Discuss and examine current and prospective roles of these personages in the fight against the HIV and AIDS pandemic.

QUESTION 5

"All historical religions are inherently deeply patriarchal" (U. King). Comment on this statement with reference to African Traditional Religions in general, and Swazi Religion in particular.

QUESTION 6

"The collective consciousness or communalistic worldview of Africans, though adulterated in modern days, still characterises the African" (L.J. Teffo). Critically discuss this claim.

QUESTION 7

Discuss the roles, meanings, and prospects of the institution of "divine kingship" in contemporary African societies.

QUESTION 8

Explain the nature of religious plurality in African societies and its challenges to African Traditions Religions.